

I watch the cloud, without intention, come,  
The bird that, tired of flying, knows its home.  
The sun grows dimmer fast, and soon will set,  
But in the pine's deep shade I linger yet.

Musing, I ponder why the world I left,  
Being now of office and of friends bereft.  
The world and I were mated ill. In vain  
Return and ask of it what here I gain,—  
The simple converse of relations dear,  
The lute to soothe the heart, and books to cheer.

Now tells the farmer of the season due  
When sowing in the west field should be through.  
And now the country round, through height and hollow,  
In cart or skiff, the winding ways I follow,  
The flowery land I view, the bubbling spring,  
And myriad nature ever flourishing.

Not such am I. How brief my sojourn here!  
This body's flickering light, its term how near!  
But ah! Why think of life as short or long,  
Or seek we aught the busy marts among?  
Be wealth and honors far from my desire,  
I dare not to the "Emperor's land"<sup>3</sup> aspire.

Afield, then, let me hie, my staff in hand,  
To watch the laborers cultivate the land,  
Or climb the eastern hill my flute to play,  
Approach the spring and try poetic lay,  
In Fortune trust to lead life's journey through,  
For Heaven well ordering all, my doubts—adieu.

### BOOK REVIEWS AND NOTES.

RITUAL, FAITH AND MORALS. By *Frank Hill Perrycoste, B. Sc.* London: Watts & Company, 1910. Pp. 252.

The preface to this work gives a rather pathetic insight into the struggles of the scholar who feels convinced that he has a message for the world but is prevented from delivering it because of insufficient financial support. In this case the message as a whole consists of an historical inquiry into the influence of religion upon moral civilization, and the present volume contains only chapters 5 and 6 which seemed the best fitted for independent publication out of a work of 48 chapters in all, divided into six "Books." Since the ultimate publication of the whole comprehensive work depends upon the financial success of this specimen volume, the author gives a table of contents of the entire work. The first book entitled "Prolegomena" is of an introductory character, giving the object and method of the inquiry, and defining religion as we are told in this preface, "so as to leave no room for ambiguity, and to exclude that merely figurative or rhetorical use of the term from which all the real meaning of religion has been eviscerated." The author states that in

<sup>3</sup> "The Emperor's land," i. e., the Court; symbolically, heaven.

this he agrees with the orthodox and hopes he has solved "the special difficulty presented by esoteric Buddhism." Thus it is clear that he limits religion to a belief in a personal God, and has found some new way of disposing of the fate of so extensive a world-religion as Buddhism. The second book discusses "The Influence of Religion upon Morality in General," taking the influence of the various periods of Christianity in detail. Book III is to be "A Natural History of All Priesthoods," while the last three books treat of the influence of religions on the domestic, humanitarian, and some manly virtues. The two chapters now published are "On the Perversion of Morality by the Subordination of Virtue to Faith," and "On the Perversion of Morality by Rite-Mongering." A bibliography of over ninety book titles besides various magazine and Britannica articles is evidence of the extent of the author's preparation for his work and this is only one-third of the list used for the entire work. In the literature he cites he has taken pains to get his material largely from Christian authors, the most important for his purpose and most widely quoted of whom are Catholics. His object was to avoid accepting conclusions which might be open to the charge of prejudice in the main line of the argument.

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LIBERTY AND PROGRESS. By C. Y. C. Dawson. London: Longmans, 1909. Pp. 339. Price 9s. net.

The author here adds another to his interesting and instructive studies on economic questions. He claims no new gospel of reform but calls attention to the fact that too many are already in the field, all with the common characteristic of spending other people's money, and he makes the suggestion that the social and economic reform most needed at present is to "reflect more and scatter less." He believes that progress "is not to be achieved by making a clean sweep of every existing institution, when we shall probably have nothing but a ruin for our reward, but by trying to appreciate what existing conditions really are, and then proceeding by steps." The book is, in the main, a brief for much-abused capital. "Poverty is not due to others' wealth, its alleviation is." Part I, "The Employed," discusses questions of liberty and individualism, with chapters on the underpaid, fairly paid, the overpaid, and the nature, limitations and varieties of property. Part II, "The Principles of Employment," first defines employment and states the principles involved, devoting special chapters to good and bad times, conflicting interests, to change in channels of employment and the state as organizer of labor and finder of work. Part III, "Our Underpaid and Unemployed," discusses nature's laws in relation to parental responsibility, thrift, and organization, also poor laws, poverty, crime, and the housing problem.

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LESSINGS BRIEFWECHSEL MIT MENDELSSOHN UND NICOLAI ÜBER DAS TRAUERSPIEL. Herausgegeben von Prof. Dr. Robert Petsch. Philosophische Bibliothek, Bd. 121. Leipsic: Dürr, 1910. Pp. 144. Price 3 m.

This is an interesting collection of writings covering most dramaturgical problems. The correspondence with Lessing had its occasion in a prize offered by Friedrich Nicolai in 1796 for the best German tragedy. It is hard to estimate how great an influence this correspondence must have had on Lessing's future work, and so it is an important contribution to be considered in a study of the great dramatist's work. Dr. Petsch's Introduction gives

important excerpts from Bodmer's "Critical Letters" and further discusses the history of the theory of tragedy from the Renaissance to the middle of the eighteenth century. It is complemented by the notes and index with the intention that no difficulty in the text should remain unexplained.

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*Messiah, the Ancestral Hope of the Ages, "The Desire of All Nations,"* "As proved from the records on the sun-dried bricks of Babylonia, the papyri and pyramids of Egypt, the frescoes of the Roman Catacombs, and on the Chinese incised Memorial Stnoe of Cho'ang," is a most gorgeous book with many colored lithograph illustrations which has been printed by Keiseisha, Tokyo, Japan. Its author, Mr. E. A. Gordon, Member of the Society of Biblical Archeology, and of the Japan Society of London, and also of the World's Chinese Students' Federation, Shanghai, has published several books, including *The Temples of the Orient and Their Message, Clear Round, a Story of World-Travel*, etc. In the present volume he has before his mind an ideal which underlies all his labors. It is this, that a Saviour or a Messiah has been expected in all countries and that this hope has found expression in the several religions of the world, not alone in Christianity but also in Buddhism and pre-Christian creeds. We can not say that the author is critical in the selection of his arguments, but it would lead us too far to enter into details. Suffice it to say that he speaks of Aṣvaghosha as being one of the Magi who went to Bethlehem, and thinks that he was presumably baptized by St. Thomas. This, according to the author, would explain the Christian spirit of that sage's famous work, *The Awakening of Faith*.

Most of the illustrations are Japanese, some of them are Chinese, a few are Egyptian, and three or four are products of European art. There is also a map of Palestine and of India, the Holy Lands of the two greatest religions on earth.

The front cover design is the tombstone of St. Thomas, and the back cover shows the cross on the Nestorian monument, both published some time ago in *The Open Court* (Vol. XXIII, pp. 26, 172), and reprinted in the pamphlet on *The Nestorian Monument*, published by the Open Court Publishing Company.

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Interest in the study of comparative religions is rapidly becoming general and the result is an ever-increasing demand for reliable and interesting accounts of historical religions. Two notable books of this character have just been issued by Gabriel Beauchesne & Company of Paris, in their series of studies on the history of religions (*Etudes sur l'histoire des religions*). One of these books is on Buddhism and is written by L. de la Vallée Poussin (*Bouddhisme: Opinions sur l'histoire de la dogmatique*, Price 4 fr.); the other by the Baron Carra de Vaux treats of Mohammedanism (*Le doctrine de l'Islam*, Price 4 fr.).

Both are illustrated and well printed on good paper and bound in the excellent French style which commends itself for simplicity and good taste, as well as being inexpensive. It is a custom which might be followed by American publishers to the advantage of buyer as well as publisher. Libraries especially would be glad to buy their standard books unbound. The volumes are of uniform size and style and make a very good appearance.